

do thou make our oblation rightly presented;
give

us many precious (gifts).

15. Thou slefcpest within thy mothers¹
in the

woods* mortals kindle thee ; unwearied thou
hearest

the offerings of the sacrificer, then thou
shinest

among the gods.²

16. The seven priests praise thee, AGNI,
giver of Varga

good things and unfailing; thou cleavest the
cloud

with thy fierce splendour; go forth, having
overcome

our enemies.³

17* ISTow that we have cut the sacred
grass, let us

invoke for you⁴ AGKNT, Aaisn the
irresistible; having

placed the oblations, let us invoke AG-NI,
abiding in

many (places), the offerer of sacrifices for
men.⁵

17. (The sacrificer) worships thee by
praises,

AGNI, with the experienced (priests) in the
rite

celebrated with beautiful *Sdman* hymns;
bring us

of thine own accord for our protection food of
various

kinds which may be always in our reach.

18. Divine AGNI, worthy of praise,⁶
thou art

¹ This refers to the two *aranis* or pieces of -wood
from which
the sacrificial fire is produced by attrition. Cf. iii.
29. 2.

³ Sama Veda, I. 1. 1. 5. 2.

⁸ Sayana gives another interpretation, taking
jandn not as
asmad-virodhi-jandn but *a&mdn*, " proceed to the
gods with the
oblation, having left us behind.¹

* Addressed to the sacrificers or to the gods.

⁵ When Agni is satisfied, living beings obtain their desires by the rain which he causes'. Cf. 3Iami, iii. 76.

⁶ *JariM* usually means "the singer of praises,"—here, as applied to Agai, it is explained by Sayana as *stutya**